

ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 8: Akṣara-Brahma-Yoga

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YouTube Link: <https://youtu.be/8ou8iaB8XJQ>

Contemplation on Bhagavān is the only way to free oneself from this material world

The **8th Chapter** of the **Bhagavad Gītā** is called **Akṣara Brahmā Yoga - the Yoga of the Imperishable Brahman**.

The second session on chapter 8 began with the symbolic lighting of the lamp and by offering following prayer to Bhagavān Śrī Krishna, followed by offering salutations to the gurus, and extending warm welcome to all attendees of the session. In the last session, first nine shlokas got discussed. The same focused on clarifying key spiritual concepts and emphasizing devotion to the Supreme. Below is a summary of the discussion:

Arjuna's Questions (Shloka 1-2) – Arjuna asks Bhagavān about important spiritual terms: *Brahman* (the Absolute), *Adhyātma* (the self), *Karma* (action), *Adhibhūta* (the material world), *Adhidaiva* (the divine), and *Adhiyajna* (the Divine in sacrifice). He also asks about the state of the soul at the time of death.

Krishna's Answers (Shloka 3-6) – Bhagavān explains:

Brahman is the eternal, imperishable reality, Adhyātma is the individual self (soul), Karma is action that leads to rebirth, ādhibhūt refers to perishable material existence, Adhidaiva is the cosmic divine principle. Adhiyajna is Śrī Krishna Himself, present in all sacrifices.

He emphasizes that one who remembers HIM at the moment of death attains HIM and does not take birth again.

The Power of Contemplation (Shloka 7-9) – Bhagavān advises Arjuna to always think of HIM while performing his duties. He assures that one who meditates on HIM with a focused mind at the time of death attains liberation. Bhagavān describes HIMSELF as the Supreme Being—eternal, all-knowing, subtler than the subtlest, and the sustainer of all.

8.10

**prayāṅakāle manasācalena,
bhaktyā yukto yogabalena caiva,
bhruvormadhye prāṇamāveśya samyak,
sa taṃ(m) paraṃ(m) puruṣamupaiti divyam. 8.10**

Having by the power of Yoga firmly held the life-breath in the space between the two eyebrows even at the time of death, and then contemplating on God with a steadfast mind, full of devotion, he reaches verily that supreme divine Puruṣa (God).

The shlokas 9 and 10 are interconnected and meaning of both put together gives a complete statement. In 9th Shloka Bhagavān said the following:

***kaviṃ purāṇam anuśhāsītāram
aṇor aṇīyānsam anusmared yaḥ
sarvasya dhātāram achintya-rūpam
āditya-varṇaṃ tamasah parastāt ||8.9||***

The Paramātmā is:

- Omniscient
- The most ancient one
- The controller
- Subtler than the subtlest
- The support of all, and
- The possessor of inconceivable divine form
- HE is brighter than the sun, and
- Beyond all the darkness of ignorance

One who at the time of death with unmoving mind attained through practice of Yoga, fixes his prana, between the eyebrows and steadily remembers the divine Paramātmā with great devotion certainly attains HIM.

Meditation on Paramātmā can be of various types, like meditating on HIS Name/s or Form/s or Qualities or Abode or Hobbies or Actions or Associates. All these supreme aspects of non-divinity are not different from HIM. If we attach our mind to any of these, our mind comes to the divine world and becomes purified.

The term '**kaviṃ**' in the 9th shloka means a poet, a seer, a philosopher, or a thinker.

By extension it means Omniscient, the one who knows everything as HE knows the past, present and the future as well, as declared by HIM in chapter 7:

***vedāhaṃ samatītāni vartamānāni chārjuna
bhaviṣhyāni cha bhūtāni mām tu veda na kaśchana||7.26||***

O Arjuna, I know of past, present, and future, and I also know all living beings; but Me no one knows.

The word **purāṇam** means:

- HE is without beginning and the most ancient,
- HE is the originator of everything, whether it is spiritual or material,
- But there is nothing from which HE has originated, and

- There is nothing that precedes HIM.

The word **anuśhāsītāram** means:

- The ruler
- HE is the creator of laws by which the universe functions,
- HE governs HIS affairs directly or through HIS appointed celestial Gods. Like Yama, Varuna etc.
- Everything is under HIS regime

The word **aṅor aṅīya** means:

- Sutler then the subtlest.
- Soul is sutler then the matter,
- But HE is settled within the soul,
- So that means HE is subtler than the soul.

sarvasya dhātāraṃ means:

- HE sustainer of all, or
- same as **ocean** which is the supporter of all waves

achintya-rūpam means:

- HE has **Inconvincible form**.
- Since our mind and sense can only conceive material forms,
- **HE is beyond the scope of our material mind and senses**,
- However, if HE bestows HIS grace then by HIS "**Yog Maya Power**" HE makes our mind divine in nature and becomes conceivable.

āditya-varṇaṃ means:

- HE is **Glorious**,
- HE is **Magnificent**,
- HE is **Dazzling**,
- HE is **Splendid**,
- like **the Sun**.

'**tamaśaḥ parastāt**' means:

- **Beyond the darkness of ignorance**,
- Just as sun can never be hidden by the clouds, although it may seem to us as if he is hidden by the clouds.
- Similarly, **Paramatma can never be covered by the material energy** even though HE may be in content with the world.

In Bhakti, mind is focused on Divine form, name etc. When bhakti is performed by itself it is called '**Shudha Bhakti**'. When it is performed alongside **Ashtanga Yoga** it is called **Yog Mishra Bhakti**.

The **eight limbs of Ashtanga Yoga** are:

- **yama** (abstinences or the moral course or truthfulness),
- **niyama** (observances or self-discipline such as sexual restraint),
- **asana** (posture/s which improves the strength and flexibility of our body), pranayama (breathing), pratyahara (withdrawal)
- **pranayama** (control through breathing),

- **pratyahara** (withdrawal or controlling the mind from the attractions of the material world)
- **dharana** (concentration on a single object or a single point), dhyana (meditation), and
- **samadhi** (absorption or become oneness with the self).

In this chapter Bhagavān will describe "**Yog Mishra Bhakti**" from shloka 10 to 13. One of the beauties of Bhagavad Gītā is that it embraces varieties of Sādhanās, thereby bringing people of diverse upbringing, background and personalities under its control or in its embrace. For example, when four people go to buy clothes, they end up choosing different colors, different styles and different designs for themselves. If the shopkeeper keeps only one-color style, he will not be able to cater to the variety inherent in human nature. Similarly in the spiritual path also people have performed various Sādhanās in their past lifetimes. The Vedic scriptures embrace that variety. **One can choose any path but the common thread is Bhakti (Devotion to Paramatma).**

By virtue of 'power of yoga' a jnani makes his prana ascend from Sushumna Nadi and establishes it firmly at the midpoint between the two eyebrows (**Ajna Chakra**). A Yogi accords direction to the prana. If we want to follow this form of attaining Moksha, we must know that we cannot bypass the process of perfecting the pranayama and disciple of yoga that deals with awakening of chakras (Ida, Pingala, Sushumna) in our body.

8.11

**yadakṣaram(m) vedavido vadanti
viśanti yadyatayo vītarāgāḥ,
yadicchanto brahmacaryaṃ(ñ) caranti
tatte padaṃ(m) saṃgrahaṇa praVākṣye. 8.11**

I shall tell you briefly about that Supreme goal (viz., God, who is an embodiment of Truth, Knowledge and Bliss), which the knowers of the Veda term as the Indestructible, which striving recluses, free from passion, merge into, and desiring which the celibates practise Brahmacharya.

Bhagavān says that the knowers of Vedas (**vedavido**) describe (**vadanti**) HIM as **imperishable**. The great sanyasis / ascetics practice the vow of celibacy (**brahmacaryaṃ caranti**) and renounce the world with pleasures (**vītarāgāḥ**) to enter into HIM or to become one with HIM. HE further says that HE shall now explain briefly (**saṃgrahaṇa praVākṣye**) the path to that goal.

Bhagavan is describing path of **Yoga Mishra Bhakti = "Ashtanga Yoga + Devotion"**. In this path,

- One needs to **perform severe austerities**,
- **renounce** the **worldly desires**,
- practice **brahmacharya** (brahmacharya or celibacy does not mean enforced sexual inactivity.)
- **lead the life of a rigid continence** (the ability to control one's feelings, emotions especially the desire to have sex).

Advantages:

- **Physical energy gets conserved** and then **transformed through sadhana into spiritual energy**.
- **memory power is enhanced**.
- **the intellect for comprehending spiritual practices also gets enhanced**.

A short story

The narrative is a compelling allegory of inner transformation. It began with a young man, who was heartbroken over lost love, who finds guidance in a Mahatma. Through disciplined practices like

pranayama and the mudras, he was able to awaken his latent prana and gradually found his restless mind at peace. Over six months, his initial yearning for romantic love gives way to a deeper spiritual focus. When the Mahatma later tests him by arranging romantic advances, his rejection of these proposals marks his evolution into a Brahmachari—a person whose desire for external validation has subsided in favor of inner mastery.

This journey mirrors the transformation seen in the Bollywood classic "Guide." In the film, Dev Anand's character similarly reaches a stage where his worldly desires diminish even as he gains everything he once longed for, highlighting the notion that true fulfillment comes from within.

In chapter 6 shloka 4, Bhagavān gave a similar message. HE said:

yadā hi nendriyārtheṣhu na karmasv-anuṣhajjate

sarva-saṅkalpa-sannyāsī yogārūḍhas tadochyate ||6.4||

When one is neither attached to sense objects nor to actions, such a person is said to be elevated in the science of Yog, having renounced all desires for the fruits of actions.

8.12

**sarvadvārāṇi saṁyamya, mano hṛdi nirudhya ca,
mūrdhnyādhāyātmanaḥ(ph) prāṇam, āsthito yogadhāraṇām. 8.12**

Having controlled all the senses, and firmly holding the mind in the heart, and then drawing the life-breath to the head, and thus remaining steadfast in Yogic concentration on God

The world enters the mind through senses. Repeated contemplation creates attachments, which automatically creates further repetition of thoughts in the mind. **Restraining senses is the essential aspect for locking the world out of mind.** Here Bhagavān delivers following instructions to guard the gates of the body:

- **sarvadvārāṇi saṁyamya**: Outside world should not enter the body. This implies restricting the sense from their normal outgoing tendencies,
- **mano hṛdi nirudhya ca**: Restricting the senses from their natural tendencies and directing the mind toward *akṣharam* the imperishable Paramātmā,
- **mūrdhnyādhāyātmanaḥ prāṇam**: driving the life breath to the head, and
- **āsthito yogadhāraṇām**: uniting the consciousness with Paramātmā / meditating upon HIM with complete attention.

Bhagavān declares that one who parts from the body while remembering HIM and chanting the syllable OM, shall be able to attain the Supreme Goal. Basically, through these shlokas that we are going through today Bhagavān has shared the entire process of attaining the Supreme Goal. HE has clearly explained what to do and how to do. HE is teaching us Yoga as well as Bhakti. The foremost thing is to close all the nine exit doors of the senses. And this can be achieved through certain well-defined practices like, Yoni Mudra. This involves closing anal exit through pressure exerted by the right heel. This controlled closure is believed to help conserve and circulate Prāṇic energy, supporting deeper concentration and spiritual progress. Then the thumb, middle, ring and little finger are used to close ears, eyes, nose and mouth respectively.

One may ask how can the person breath, if mouth and nose are kept closed?

This is where practice of Prāṇayama helps - balance *Ida* and *Pingala Nadis* and perform either the **Antar Kumbhaka** (expanding breath after inhalation) or **Bahya Kumbhaka** (i.e. suspending the breath after exhalation). When concentration is fixed on the mid-point between the eyebrows, the

energy dormant in the **Sushumna** (Center of the spinal cord) gets awakened, and ascends. Then one mentally recites the syllable 'OM.' This cannot be done loudly because all the gates have been closed. Such a man who has achieved this state and is able to recite 'OM' at the point of his death, undoubtedly, enters the Supreme Destination. This has been guaranteed by Bhagavān Śrī Krishna.

The process is as follows:

- Practice slow and deep breathing first,
- Practice Nadi Shodhana Prāṇayama
- Balance Ida and **Pingala Nadis**
- At the end of cycle, say 'OM' internally

The practice of Nadi Shodhana Prāṇayama which improves the life force inside the body can be complimented with the following practice:

- inhale to the count of 2,
- retain the inhaled breath to the count of 8,
- exhale to the count of 4,
- hold the breath out to the count of 1.

The continuous practice of all the above steps not only improves one's breathing and the overall health but **it also helps in internalizing the mind**. By being observant on the breath and the awakening of the awareness happens automatically. That is why shlokas 11 to 13 are extremely important to understand this path laid down by Yogeswara Śrī Krishna.

8.13

omityekākṣaram(m) brahma, vyāharanmāmanusmaran, yaḥ(ph) prayāti tyajandeham(m), sa yāti paramām(ñ) gatim. 8.13

he who leaves body and departs uttering the one Indestructible Brahma, OM, and dwelling on Me in My absolute aspect, reaches the supreme goal.

Chanting the name of Bhagavān or singing HIS glory prepares the person for the deep practices discussed above. One has to always bear in mind that Bhagavān Śrī Krishna is not the individual body. HE rather is eternal, indestructible, ultimate truth, bliss, Chaitanya. The sacred syllable of OM represents:

- sound manifestation of Brahma.
- Formless aspect of the Supreme,
- without virtues and attributes.
- Hence it is considered imperishable like the Paramātmā.

Here Bhagavān is describing the process of meditation in the context of **Ashtanga Yoga Sadhana** (yama, niyama, asana, Prāṇayama, pratyahara, dharana, dhyana and Samādhi.)

HE says that one should chant 'OM' syllable to bring the mind into focus while practicing austerities and maintaining the vow of celibacy. The Vedic scriptures also refer to OM as '**anahata nada**'. It is the sound that pervades creation and can be heard by yogis who tune into Paramātmā. The Vedic scripture of our religion also states that Eashwara first created the sound, and from the sound HE created the space. 'OM' is called **Maha Vakya** or **the great sound** or **vibration of the Vedas**. It is also called as **Beeja Mantra** and is often attached at the beginning of all Vedic mantras. The vibration of 'OM' consists of three letters A, U, and M. In the proper chanting of 'OM,' one brings by making the sound A from the belly, with the open throat and mouth. This is merged into chanting of

the U that is created from the middle of the mouth. The sequence ends with the chanting of M with a closed mouth.

Each of these letters carries symbolic meaning like:

- **A** represents the beginning, creation, or the waking state.
- **U** signifies the sustaining force, often linked with the dream state.
- **M** symbolizes dissolution, the state of deep sleep or the process of transformation.

In the path of Bhakti Yoga devotees prefer to mediate upon the personal names of the Bhagavān, like, Śrī Ram, Śrī Krishna, Shiva, Ganesha etc. Chanting these names has a great pleasure. The distinction is like having a baby in the womb and having a baby in the lap. Definitely joy of baby in the lap is far more delightful. So, taking Paramātmā's name is like having baby in the lap. But one needs always remember that **the final examination of all the meditation that we do now, is at the time of death**. Those who are able to fix their consciousness on Paramātmā despite intense pain at the time of death are the ones who pass this exam. Such persons **attain the Supreme Destination**. This has been **guaranteed by Bhagavān**.

Achieving this is extremely difficult and requires lifetime of practice. **It's never too late. If we start the practices today, then may be in 10-15 years later one may end up becoming an expert.** And so, at the moment of the death we will remember these practices. Hence why not to start the practice from now? The steps are difficult but since those have been given by Bhagavān, HE will surely guide us through. **With complete faith one simply needs to start.**

All said and done, not everybody can follow the path of Ashtanga Yoga and Bhakti Yoga and so HE gives a simpler way to achieve the goal, in the next shloka.

8.14

**ananyacetāḥ(s) satataṃ(m), yo māṃ(m) smarati nityaśaḥ,
tasyāhaṃ(m) sulabhaḥ(ph) pārtha, nityayuktasya yoginaḥ. 8.14**

Arjuna, whosoever always and constantly thinks of Me with undivided mind, to that Yogi ever absorbed in Me I am easily attainable.

This is the only shloka in Bhagavad Gita where Bhagavan has said that HE is easily (**sulabhaḥ**) attainable. However, the requirement here is **ananyacetāḥ**, the mind should be attached to no one else but only HIM. This **condition of exclusivity** is often repeated in Bhagavad Gītā in many Shlokas. Like for example:

**ananyāśh chintayanto mām ye janāḥ paryupāsate
teśhām nityābhiyuktānām yoga-kṣhemaṃ vahāmyaham ||9.22||**

There are those who always think of Me and engage in exclusive devotion to Me. To them, whose minds are always absorbed in Me, I provide what they lack and preserve what they already possess.

**tam eva śharaṇaṃ gachchha sarva-bhāvena bhārata
tat-prasādāt parām śhāntim sthānaṃ prāpsyasi śhāśhvataṃ ||18.62||**

Surrender exclusively unto Him with your whole being, O Bharat. By His grace, you will attain perfect peace and the eternal abode.

**sarva-dharmān parityajya mām ekaṃ śharaṇaṃ vraja
ahaṃ tvām sarva-pāpebhyo mokṣhayiṣhyāmi mā śhuchaḥ ||18.64||**

Abandon all varieties of dharmas and simply surrender unto Me alone. I shall liberate you from all sinful

reactions; do not fear.

This exclusivity of putting the mind in Paramātmā is expected in Gītā in many shlokas. A devotee whose mind is not absorbed towards prosperity and praise and remains absorbed in Paramātmā only, does not depend on anyone expect HIM, is having an undivided mind. He has a firm conviction that HE is only God's and only God is his. If one applies soap on the clothes and at the same time put dirt, then the person's effort will go in vain. Similarly, having a liking for HIM as well as worldly attractions will not lead to his progress.

Hence, the following mantras are to be followed 100% for attaining Bhagavān Śrī Krishna. His senses, mind, body, intellect etc. are not his. and supposing he starts to believe that he owns them then the same does not fit in here.

- **ananyacetāḥ**: without deviation of the mind,
- **satataṃ**: from the time he is awake and from the time he goes to sleep, and
- **nityaśaḥ**: always

Above three prerequisites expected by Bhagavān cannot be fulfilled by any other relationship, be it that of mother and son, or husband and wife or between two friends. If we are having any entity with which we are following above rules, then we can replace the same with Bhagavān. But there is no entity in this world on which one follows these three rules.

Then, who satisfies the three prerequisites set up by Bhagavan?

The answer to this million-dollar questions is me / I. One tends to regard one's body as one's own identity. Since childhood the only person that one remembers is oneself and no one else. So, the only option left to adhere to the above three conditions is to **remove the distinction between I and Bhagavān**. If this thought is deeply rooted in my mind that if I am Bhagavān, then how can I forget one own self. If one feels that he is different than Bhagavān then after some time the chances are that the person will forget HIM. But the thing to understand is that one does not forget oneself. So, the way to the above is the replace 'me' with 'Bhagavān'.

Thus, he who has seen his oneness with Paramātmā, alone can remember HIM continually, unceasingly and uninterruptedly.

8.15

māmupetya punarjanma, duḥkhālayamaśāśvatam, nāpnuvanti mahātmānaḥ(s), saṃsiddhiṃ(m) paramāṃ(ñ) gatāḥ. 8.15

Great souls, who have attained the highest perfection, having come to Me, are no more subject to transitory rebirth, which is the abode of sorrow, and transient by nature.

Bhagavān explains the merits of HIS realization, in this shloka and next shloka.

Bhagavān calls the great souls who achieve HIM (**māmupetya**) as **mahātmānaḥ**. HE says they are **not subject to punar janma (rebirth)**, but **reach the Divine abode (feet of Paramātmā)**. Those who have achieved spiritual mastery or liberation are not bound to the cycle of rebirth in the material world—a realm seen as inherently full of suffering and unpredictability (**duḥkhālayamaśāśvatam**). In many spiritual traditions, the physical world is described as transient and imperfect, where the constant fluctuations and challenges of life contribute to ongoing suffering. By transcending attachment to this realm through practices like meditation, pranayama, and other

disciplines, an individual can free themselves from the cycle of birth and death. Those who achieve exclusive devotion are able to attain HIS divine abode (**samsiddhiṃ paramāṃ gatāḥ**).

In chapter 13 shloka 9 we learned about '**janmamrityu jaravyadhi dukha doshanudarsanam**': Generally people are able to understand the evils of old age, disease and death. But they do not understand the evils of birth. When a child is born people feel happy. But Bhagavān here says that birth itself is evil and sorrowful. Because all the ensuing ills and miseries of life come after birth. When there is no birth, there is no body; when there is no body there is no old age or disease or death. That is why both birth and death are said to form the cycle of 'samsara'. The man who desires to escape death, should also avoid birth. One cannot be had without the other.

The true aspirant thinks deeply and sees clearly (**anudarsanam**) all the evils arising from material life. By such contemplation, he develops a deep inspiration to transcend these evils by every means possible. He finds ultimately that he is not the body, but Atma, the unborn and deathless, free from all the modifications of body and mind. Thus he transcends death. **This habit of the mind to see the evils of life and death is of utmost importance in the path of knowledge.**

8.16

ābrahmabhuvanālokāḥ(ph), punarāvartino'rjuna, māmupetya tu kaunteya, punarjanma na vidyate. 8.16

Arjuna, all the worlds from Brahmāloka (the heavenly realm of the Creator, Brahma) downwards are liable to birth and rebirth. But, O son of Kuntī, on attaining Me there is no rebirth (For, while I am beyond Time, regions like Brahmāloka, being conditioned by time, are transitory).

In this shloka Bhagavān has given another guarantee. All the worlds of material creation, right up to Brahmā Loka, are subject to rebirth. HE says that on attaining HIS abode there is no further rebirth. Hindu scriptures define 14 worlds / Lokas:

7 Upperworlds are:

- **Satya**-Loka
- **Tapa**-Loka
- **Jana**-Loka
- **Mahar**-Loka-Loka:
- **Bhuvan**-Loka (aka **Pitri** Loka):
- **Bhur**-Loka:

7 Underworlds or Hell:

- **Atala**-Loka
- **Vitala**-Loka
- **Sutala**-Loka
- **Talatala**-Loka
- **Mahatala**-Loka
- **Rasatala**-Loka
- **Patala**-Loka

All those who are born in these *lokas* of material existence are subject to death someday. Even the king of the celestial gods, Indra dev, has to die. The Puranas mention an incident where Indra dev ordered the

celestial architect, Vishwakarma, to construct a huge palace for himself in Swarga. However, the extension plan kept on increasing, and the construction was not ending. Vishwakarma got weary and prayed to God for help. God visited Indra and enquired, "How many Vishwakarmas have you engaged in constructing such a huge palace?" Indra dev was surprised by God's question because he thought there was only one Vishwakarma. Smiling, God said to Indra, "Similar to this universe with its fourteen worlds, there are infinite universes. And each universe has an Indra and a Vishwakarma".

8.17

sahasrayugaparyantam, aharyadbrahmaṇo viduḥ, rātriṃ(m) yugasahasrāntāṃ(n), te'horātravido janāḥ. 8.17

Those Yogis, who know from realization Brahma's day as covering a thousand Mahayugas, and so his night as extending to another thousand Mahayugas, know the reality about Time.

kalpa = one day of Brahma

Maha Yuga = is made of 4 yugas (called Krita, Treta, Dvapara, and Kali)

- **Krita Yuga**, the first age in a cycle, lasts for **1,728,000 years**,
- **Treta Yuga**, the second age in Hindu cosmology, **lasts for 1,296,000 years**,
- **Dvapara Yuga**, the third age in a cycle, **lasts for 864,000 years**, and
- **Kali Yuga**, the fourth age in a cycle, **lasts for 432,000 years**.

Brahma Deva's Day, span of time: The kalpa that lasts for 1000 cycles of 4 ages (called *Krita, Treta, Dvapara, and Kali*).

The wise understand the reality of what is a day as well as a night. The measurement of time in the cosmology of Vedas is **very vast** and **staggering / unbelievable**. For example,

- There are **insects** who are born in the night, they grow, procreate, lay eggs, grow old. All this happens only in one night. In the morning, we find them dead under the streetlights. If these insects are told that human beings can live up to 100 years, they will find it hilarious.
- On the other side of the time scale, the Vedas state, one night and one day of **celestial God** such as Indra, Varun etc. correspond to 1 year of the earth plain. By this calculation 1 year of celestial Gods (consisting of 30 days * 12 months) is equal to 360 years on the earth. And 12000 years of celestial Gods correspond to one Maha Yuga i.e. 43,20,000 earth years.
- And 1000 of such Maha Yuga comprises 1 day of **Brahma Deva**. This is called kalpa and is the largest unit of time in the world. Also equal to that is Brahma Deva's night. By this calculation Brahma Deva age is 100 years and that comes to 3110400000000 earth years. After that eve Brahma Deva perishes and merges in the Paramātmā (who is imperishable).

Bhagavān has said here that those who know the above calendar of universe are the true knower of what is a day and what is a night. They only know the reality that **how insignificant we are**. So, in the end **even Brahma Deva is perishable** and also **works as an associate of Paramātmā**. He is like a general manager of the company called 'universe'. And he has to quit one day when another Brahmā Deva takes charge from him.

We are so lucky to get promise from Bhagavān Shri Krishna that if we realize HIM and give our body in HIS remembrance, we will get released from the cycle of birth and death for ever and go to the abode of Paramātmā.

8.18

avyaktādvyaḥ(s) sarvāḥ(ph), prabhavantyāharāgame, rātryāgame praliyante, tatraivāvyaktasañjñake. 8.18

All embodied beings emanate from the Unmanifest (i.e., Brahma's subtle body) at the coming of the cosmic day; at the cosmic nightfall they merge into the same subtle body of Brahma, known as the Unmanifest.

At the advent of Brahma Deva's Day all living beings animate from the unmanifest source. At the fall of the night of Brahma Deva all living beings again merge into their unmanifested source.

The *PanchaMahabhuta* merge into *PanchaTanMatras* and these in turn merge into *CosmicAhankara* and this in turn merges into *Mahan* and the *Mahan* merges into *Prakriti*, which is the subtle form of material energy (*maya*). And last, *maya* also merges into Bhagavān Vishnu. This is called as **Prakṛti Pralaya** or **Maha Pralaya** or **The great dissolution**. Again, when Bhagavān Vishnu wishes to re-create, HE glances at the material energy in the form of *Prakriti* and by HIS mere glance it begins to unfold in the following sequence:

- **Mahan**
- **Cosmic Ahankara**
- **PanchaTanMatras**
- **PancaMahabhuta**

In this way universe again gets created. Modern day scientists estimate that there are 100 billion stars in our milky way. Like our milky way there are 100 billion galaxies in this universe. Thus, by estimate 10^{20} stars are there in the universe.

8.19

bhūtagrāmaḥ(s) sa evāyaṃ(m), bhūtvā bhūtvā praliyate, rātryāgame'vaśaḥ(ph) pārtha, prabhavatyāharāgame. 8.19

Arjuna, this multitude of beings, being born again and again, is dissolved under compulsion of its nature at the coming of the cosmic night and rises again at the commencement of cosmic day.

Further Bhagavān says, **bhūta-grāmaḥ** (the multitude of beings) repeatedly take birth with the advent of Brahma Deva's Day and are reabsorbed on the arrival of the cosmic night, to manifest again, automatically on the advent of the next cosmic day. When this world becomes manifest, it is labeled as **Creation of the universe**. And when it becomes unmanifest we say that as **Apocalypse**. This is nothing but gross becoming subtle and manifest becoming unmanifest. **It is dissolution of gross elements into their source**. And innumerable such dissolutions / cataclysm keeps happening again and again. After all how many worlds are created in Brahmā's one day and how many worlds are destroyed in Brahmā's one night is simply inconceivable. Moreover given the duration of Brahmā's day and night, he lives 100 years. No one can calculate how many worlds he creates and destroys in his life span. In Vedas following four types of dissolutions are given:

- **Nitya Pralaya**: The continuous destruction of all animate and inanimate beings that occurs on a daily basis or when we go to deep sleep
- **Naimittika Pralaya**: The Pralaya (submergence of *Bhu*, *Bhuvaha* and *Suvaha* Lokas) is born out of some reason (Brahma falling asleep). When he recreates the Bhutas take birth according to their past karmas. Even when universe gets dissolved the karmas do not leave us
- **Prākṛta Pralaya**: This marks the dissolution of Brahma and the entire universe merges with the form of the Bhagavān Vishnu, Here the gross body and subtle body dissolves but the causal

body remains. When the next cycle of recreation takes place, beings take birth according to their Samskaras and their karmas which is stored in the causal body. So causal body is a record book and on creation one gets what one deserves.

- **Ātyantika Pralaya:** This marks the attainment of Moksha. When soul finally attain HIM, it get's released from the cycle of birth and death forever. It is the dissolution of bond of Maya which were binding the soul since eternity.

Question and Answers:

Murli Das Ji

Q: In the discussion it was said that life going out from the middle of the eyebrows is supposed to be the best. But some say life going out from the top of the head is best. Which is correct?

A: As was discussed before, **Ajna Chakra** is not exactly in the middle of the eyebrow. It's inside. We can understand it's position by imagining a rod passing through middle of the eyebrows and another rod passing through the skull from the top of the head. Where the two rods meet is the point where **Sushumna Nadi** meets. The said nadi is found at the center of our spine and the same goes till that point. And while doing pranayama a Yogi raises prana to that point. And with consistent practice, end of life the yogis take prana further up and release the prana through **Brahmarandhra** (A passage of life).

There was a yogi in Pune who had tumor in his head but through his yogi practice he used to release his prana through **Brahmarandhra** almost every day. So, such people as habit open up their **Brahmarandhra** so that they can do that at last moment of their life. They even come to know when the death is going to strike them. At that that they use their skills and direct the life out through **Brahmarandhra**.



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Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

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